neither can we speak of the Absolute as a pure
blank incapable of manifesting these things; on the
contrary, all capacity is there, the powers of all
qualities and characters are there inherent within
it. The mind is in a difficulty because it has to-
say, "The Absolute or Infinite is none of these
things, these things are not the Absolute or Infinite'"
and at the same time it has to say, "The Absolute
is all these things, they are not something else than
That, for That is the sole existence and the all-
existence." Here it is evident that it is an undue
finiteness of thought conception and verbal expres-
sion which creates the difficulty, but there is in
reality none; for it would be evidently absurd to'
say that the Absolute is courage or curing-power,.
or to say that courage and curing-power are the
Absolute, but it would be equally absurd to deny
the capacity of the Absolute to put forth courage or
curing-power as self-expressions in its manifestation.
When the logic of the finite fails us, we have to*
see with a direct and unbound vision what is behind.
in the logic of the Infinite: We can then realise
that the Infinite is infinite in quality, feature,.
power, but that no sum of qualities, features, powers-

can describe the Infinite.

We see that the Absolute, the Self, the Divine,. the Spirit, the Being is One; the Transcendental is one, the' Cosmic is one: but we see also that beings are many and each has a self, a spirit, a like yet different nature. And since the spirit and essence of things is one, we are obliged to admit: